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Shool Chikitsa with Panchakarma

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ABSTRACT

Arti-Vedana-Shool i.e. pain is main manifestation of unhealth or disease. The meaning of *shool* as type of *pratikool Vedana* i.e. distressing sensation or pain. *Vata* is the main causative factor in all *shool*. *Chikitsa* of the *shool* is depend on the *dosha* involvement and nature of the disease. *Panchakarma* is the quickest & effective treatment in *ayurveda* to get rid of *shool* irrespective of disease. By doing *vatashaman* with different *panchakarma* treatment like *vaman*, *basti nasya*, *katibasti*, *janubasti* ect, the patient get early relief from the pain. The present article is an attempt to describe the pain management with different *panchakarmachikitsa*.

KEYWORDS

Shool, Pain management, Panchakarma chikitsa



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INTRODUCTION

Any type of pain is refer as a *shool*¹. From the beginning of the human life, pain is there and from that time to until now. Human being is trying to conquer the pain by suing different ways. Treatment for relief of pain has been the major focus all systems of medicine. The word 'disease' itself symbolizes a painful condition. Pain is most distressing feature of the disease. though pain killers in allopathic is a *Lakshanik Chikitsa* (Symptomatic treatment) which is not ideal. Many times it is necessary to treat or subside the pain separately and immediately. *Shool* is the leading symptom in all disease. In any *roga* type of *shool* is depending on *dosha* involvement². As *Shool* is abnormal perception, it's *samprapti* can be described in 2 ways i.e. production of *shool* & Transmission of *shool*. The production of *shool* was described according to *shat Kriyakala* while Transmission of *shool* was described according to process of *pratyakshanubhooti*. *Shool* may be a disease or a symptom of any other disease, *vatadosh* takes an important role in production, as well as in transmission of *shool*. *Upastambhit Vata* has greater role in the production of *shool*³.

Detail descriptions of *shool*

Charaka and *vagabhatta* has not mentioned *shool* as a *swatantravyadhi*. *Madhavkara* has explained 8 types of *shoolroga* that is *vatajaparinamashool*, *pittajaparinamashool*, *kaphajaparinamashool*, *sannipatikparinamashool*, *vatakaphajaparinamashool*, *vatapittajparinahashool*, *kaphapittajparinamashool*, *annadravashool*⁴. *Shsuruta* has mentioned 11 type of *shool*, that is *vatajashool*, *pittajshool*, *kaphajshool*, *sannipatikshool*, *pashvashool*, *kukshishool*, *hrudhshool*, *bastishool*, *mutrashool*, *vitshool*, *annadoshaj shool*⁵. The detail description of *shoolis* given below.

Vatic shool – *Ativyayam* (over exercise), *atimethuna* (over indulge in sexual activity), *divasvapna* (day sleeping), excessive traveling, *adhyashana* (intake of food before the previous meal gets digested, *abhigata*(injury), *atilangan*, *shok*, *atihasya*, *vegadharan*, over intake of cold water, consuming vegetables which are dry in nature like *kalay*(pieces), *aadhki*(arhar).ect are the *nidan as* for *vatic shool*. By doing these above *nidanas* person gets afflicted by *vatadushti* which leads to *vaticshoolroga*. The common *lakshana* for *vatic shool* is pain specific presents in *trik*, *pashvapradesh*, *hrudaypradesh*, *pradesh*, *katipradesh* & *bastipradesh*. The onset of



pain in *vatic shool* is generally in evening time, after the digestion of food and in cloudy weather. The pain will disappear in short time but again it will appear on and off. The pain will present like *toda* (needles pricking in whole body)⁶.

Pittajshool: *adhikksharintake, atitikshanapadarth, intake, atividahibhojan intake, intake of atikatu-amala-sovir-sura, krodh, adhikparishram, atiaatapsevan, adhikmethun*.etc are the *nidana's* for *pittajshool*. By doing above *nidanas pitta dushi* leads to *pittajshool*. The *lakshana* are *trushna, moha, atidahapravruti, adhikswedpravruti, brama, choshect* are the symptoms for *pittajshool*. It specially appears at *madhyahkala, ardhratrikala, vidahakala* and increases in *sharadrutu*. It will disappear after the intake of *shit dravyas* and *madhur rasadravyas*⁷.

Kaphajshool: over intake of *aanupmamsa, varijmamsa, payas* (things which are made from milk), *mamshesu* (over intake of any meat), over intake of *shugarcanejuice, tilshaskuli* (over intake of food made of til) are the *nidanas* for *kaphajshool*. By doing above *nidanaskaphadoshusti* will form and leads to *kaphajshool*.

The *lakshana* are *hrullas, kas, sadan, aruchi, prasek, koshtbadhdhta* etc. The intensity of pain will be after intake of food and it will disappear after the digestion of food. In *shishir* and *vasantrutu* the

kaphajshoollakshanas will appear more. In *aamaj* type of *shool* the *lakshana* will be same as *kaphajshool*⁸.

In *Kaphavatikshool* mainly *kapha* and *vatadosha* are involved so symptoms will appear according to these both *doshapredominancy*. In this condition the pain will mainly appear in *basti, hruday, pasva, prusthpradesh*. In *Kaphapittik shool* mainly *kapha* and *pitta dosha* are involve so symptoms will appear according to these two *doshainvolvement*. Pain will mainly appear in *kukshi,hruday, nabhimadhyabhag*. In *Vatapittikshoolvata* and *pitta dosha* are mainly involve so symptoms will be according to their dominancy. The main symptoms are *atidahaandjwara*⁹.

In *Sannipatikshooltridosha* involvement is there so all the symptoms of *tridosha* involvement will be in this *shool*. In this *shool* the intensity of pain is like *vishkalpa* or *vrjja*. This type of pain is unbarable for patients¹⁰.

Other than this 2 specific type of *shool* have been mentioned namely *yannadrav* and *parinaamajshool*. In both the setype of *shool* the onset and duration of pain and *upshay -anupshaylakshana* for pain is different. In *annadravashool, shool* will appear before intake of food, after intake of food and during the digestion of food. Here the pain will remain as it is until the patient



is made to vomit the *vidagdhdhravya* in *amashaya*. After vomiting the patient will get immediate relief from *annadrava shool*¹¹.

In *parinamshool*, the pain will mainly occur in *jirnakala* (during the digestion) of *pachanakriya*. In *parinaamshool* initiated *vatadosha* involves the *pitta*, *kaphadosha* and further it leads to *samrapti* of *shool*. Its name itself shows that it appear in *parinaamkala*. This type of pain will disappear after the digestion of food¹².

SADHYA-ASADHYATA OF SHOOL

Ekdoshajshool is *sadhya* (easily curble) in nature. *Dvandajdoshashool* will be *kruchhasadhya* (will take to cure than *sadhya*) in nature. *Tridoshajshool* is *kashtasadhya* (very difficult to cure)¹³.

CHIKITSA OF SHOOL

In *Ayurveda* for treatment of *shool* different procedure has been given. As involvement and predominancy of *dosha* treatment should be done. *Shool* manifestation mainly formed by *vatadosha* involvement so by treating *vatadosha* first we can easily get rid of other symptom. *Vata* governs other two *dosha* *pitta* and *kapha*. So by doing *vatashamanchikitsa* we can easily cure other two *doshajshool* that is *pittajshool* and *kaphaj shool*¹⁴.

Panchakarma is easy, quick and effective treatment for all type of *shool*. By doing proper *panchakarmat* herapy according to

the *dosha* involvement we can treat the *shool* well. For *vatajshoolabhyanga*, *swedana*, *vamana*, *payaspindaswedan*, *krushrapindaswedana* etc has been mentioned¹⁵. For *pittajshoolchi kitsasarpipana* and *virechana* has been given as a line of treatment¹⁶. For *Kaphajshoolch ikitsavaman* and *rukshaswedana* is given in *panchakarma chikitsa*¹⁷. For *pasvashool* (pain presents in sides of chest) *hindusamyuktagrutpana* is given as *aabhyantar snehana*¹⁸. If patient is having *kukshishoolvaman*, *virechana*, *snehabasti*, *upanah*, *snehaseka*, *dhanyaamalaparishkek* etc are the line of *panchakarmatreatments*¹⁹. If the patient is having local region pain, for that purpose *katibasti*, *janubasti*, *grivabasti*, *hrudabasti* etc can be given.

CONCLUSION

Panchakarma is easy, quick and effective treatment for all type of *shool*. By doing proper *panchakarma* therapy according to the *dosha* involvement we can treat the *shool* well.



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